The Gift of
Fitz Edward Hall of London.
(26 Nov. 1870)
GRAMMATICAL NOTICES

OF THE

BURMESE LANGUAGE:

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(H.U. 1846)
This work is printed, with a few corrections, from a manuscript prepared twenty six years ago, when the author had not a very extensive acquaintance with the Burmese language. He would not, however, have consented to publish it, had he not been satisfied, on a careful examination, that it exhibits a correct outline of the principles of the language, however deficient it may be in grammatical details.

It is committed to the press, as the most ready way of meeting frequent applications for the loan of the manuscript, and in the hope of stimulating some more industrious and ambitious person to furnish a work that shall deserve to be called a Grammar of the language; for the present slender compilation aspires to no higher title, than that of "Grammarical Notices."

Maulmain, July, 1842.
THE ALPHABET.

The Burmese alphabet consists of ten vowels, ə, ə, and thirty two consonants, ṭ, ṭ.

Vowels.

ə a, əə a, ə ee, ə ee, ə, ə oo, ə oo,
ə aa, ə ai, ə ə, ə au, ə ə au.

Consonants.

ə ka, ə hka, ə ga, ə ga, ə nga;
ə tsa, ə, htsa, ə dza, ə dza, ə, ə nya;
ə ta, ə, hta, ə da, ə da, ə na;
ə ta, ə, hta, ə da, ə da, ə na;
ə pa, ə hpa, ə ba, ə ba, ə ma;
ə ya, ə ra, ə la, ə wa,
ə tha, ə ha, ə la.

According to this arrangement, the first twenty five consonants are distributed into five classes.
The letters of the first or अ class are gutturals, गङ्; those of the second or ऋ class are palatals, ऋङ्; those of the third or ः class are cerebrals, ःङ्; those of the fourth or ॐ class are dentals, ॐङ्; and those of the fifth or ऋ class are labials, ॠङ्.

The first letter of each class is a simple articulation, smooth and soft; the third is the same, rough and hard; the second is the aspirate of the first; the fourth, according to the Sungskrit system, whence the alphabet is derived, is the aspirate of the third, but according to the Burmese pronunciation, is the same; and the fifth is the corresponding nasal.

The pronunciation of the cerebrals and the dentals, though different in the Sungskrit, is the same in the Burmese.

Of the seven remaining consonants, five are liquids, viz. ॐ, ॐ, ॐ, ॐ, and ॐ; ॐ is properly a sibilant, but pronounced th, and ॐ is an aspirate.

The cerebrals and the letter ॐ are found only in words derived from the Sungskrit or Pali.
The names and powers of the letters are as follows:

**Vowels.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Power</th>
</tr>
</thead>
<tbody>
<tr>
<td>ə,</td>
<td>a short, as in <em>America</em>.</td>
</tr>
<tr>
<td>əəə</td>
<td>a long, as in <em>father</em>.</td>
</tr>
<tr>
<td>e,</td>
<td>ee, as in <em>pin</em>.</td>
</tr>
<tr>
<td>ə,</td>
<td>ee, as in <em>feet</em>.</td>
</tr>
<tr>
<td>oo,</td>
<td>oo as in <em>good</em>, or u, as in <em>full</em>.</td>
</tr>
<tr>
<td>o,</td>
<td>oo, as in <em>food</em>, or u, as in <em>rule</em>.</td>
</tr>
<tr>
<td>a,</td>
<td>ae, as in <em>fate</em>.</td>
</tr>
<tr>
<td>ə,</td>
<td>ai, as in <em>hair</em>.</td>
</tr>
<tr>
<td>ə,</td>
<td>au, as in <em>on</em>.</td>
</tr>
<tr>
<td>ə,</td>
<td>au, as in <em>audience</em>.</td>
</tr>
</tbody>
</table>

**Consonants.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Power</th>
</tr>
</thead>
<tbody>
<tr>
<td>ə①,</td>
<td>great ka, k, as in <em>king</em>.</td>
</tr>
<tr>
<td>ə②,</td>
<td>curved hka, hk, k aspirated.</td>
</tr>
<tr>
<td>ə③,</td>
<td>small ga, g, as in <em>good</em>.</td>
</tr>
<tr>
<td>ə④,</td>
<td>great ga, the same.</td>
</tr>
</tbody>
</table>


Name.

c, nga,
-round tsa,
-twisted htsa,
-divided dza,
 or or , bridle dza,
 or , nya,
 bier-hook ta,
 duck hta,
crooked breast da, d, as in done.
 water-dipper da,
great na,
 abdominal ta,
 elephant-fetter hta,
little da,
 bottom-indented da, (formerly written 0,)
 small na,
 steep or deep pa,
capped hpa,
top-indented ba,
hump-backed ba,
ma,

Power.

ng, as in rang.
ts.
 hts, ts aspirated.
dz.
the same.
ny.
t, as in time.
ht, t aspirated.
d, as in done.
the same.
n, as in not.
t, as in time.
ht, t aspirated.
d, as in done.
the same.
n, as in not.
p, as in part.
hp, p aspirated.
b, as in book.
the same.
m, as in make.
Name.

 IMDIM, supine ya,

 QCQC, crooked ra,

 oo, la,

 o, wa,

 oo, tha,

 oo, ha,

 CM, great la,

 Power.

 y, as in young.

 r, as in run, or y, as above.

 l, as in love.

 w, as in word.

 th, soft, as in thin, or th, hard, as in this.

 h, as in home.

 l, as in love.

 The character * called IMDIM or IMDIM, is reckoned among the consonants, by the Burmese. It is placed over the letter, with which it is combined, and has the power of a final oo, divested of its inherent heavy accent (see Accents;) thus oo, than.

 Compound Consonants.

 Compound Consonants are formed by combining one or more of the letters oo, q, o, and oo under symbolic forms, with simple consonants, according to the following table:
The letter ॐ, in the capacity of an aspirate, is combined with the nasals, and the letters ॐ and ॐ. When combined with ॐ or ॐ, the compound has the power of sh, as झ, shan. ः ॐ has the same power, and sometimes ॐ also. ॐ is equivalent to ः, and ः to ॐ.

**Vowels combined with Consonants.**

Vowels combined with consonants; simple or compound, are represented by symbols, according to the following table:—
The vowel  has no symbol, being understood after every consonant, that is not furnished with the symbol of another vowel, or made final in the syllable. See Final Consonants.

The second symbol of the vowel  is used, whenever the use of the first would convert the consonant into another letter,—also with  and .

The symbols of the vowels  and , when united and combined with a consonant, have the power of o, as in note, thus . If they close a syllable,  may optionally follow, without occa-
sioning any change in the pronunciation, thus αγ and αδε are equivalent.

The symbol of any vowel may be combined with ι, in which case the compound has the power of the vowel which the symbol represents; thus αι is equivalent to αι, αη to αη, &c.

**Final Consonants.**

When a consonant ends a syllable or is final, it is distinguished by the mark ¢ over it, thus αδ, or by another consonant subjoined, thus αγ.

It sometimes happens, however, that two consonants, one placed under the other, are both initials, and therefore come not under the preceding remark, but are to be regarded as a mere abbreviation; thus ους is equivalent to οους.

A double ς is written ς, the same as one form of the single. ς, with ς subjoined is commonly written ς. A double ς is written ςς.

Final consonants generally assume a new and peculiar power, and also modify the preceding vowel. These permutations are exhibited in the following table:—
<table>
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<tr>
<th></th>
<th>ပ</th>
<th>င</th>
<th>စ</th>
<th>စီး</th>
<th>ပ</th>
<th></th>
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</tr>
</tbody>
</table>

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As an appendix to the foregoing table, note—

1. Cerebrals, when final, are the same as dentals.

2. The 3d letter of each class is the same as the 1st.

3. The 2d and 4th letters of each class never occur as finals, except in some words derived from the Pali, when they are mute, as ग्दः, from ग्दः, the sky, pronounced as गः.

4. च is the same as च.

5. ध and श are mute.

6. चच before a final, gives the syllable the same power as च; thus चच is pronounced an.

The final syllables, as exhibited above, are combined with any consonant simple or compound, as चच ket, चच क्येन, &c. without any change in their pronunciation, except in two cases, viz. ऑ before च, ध, ढ, or भ, is commonly pronounced wōt, not wūt, and before ऑ, ँ, ः, फ, or ः, wōn or woon, not wan; and consonants compounded with ऑ, as ऑ, ठ, &c. before च, ध, ढ or भ, are commonly pronounced kooat, tsooat, &c. and before ऑ, ँ, ः, फ, or ः, kooan, tsooan, &c.
The sound of a final consonant is frequently lost or absorbed, in the initial consonant of the follow-
ing syllable or word, as ꟃꟜ ꟝ekara, not etkara; and sometimes modified thereby, as ꟝ddb꟝thembau, not thenbau. But these permutations, being dictates of nature, will be naturally acquir-
ed without rule.

**Accents.**

The *light accent* , called ꟝Ƛ or ꟝ddb꟝, is placed under the letter, thus ꟝ddb. It is used with the vowels ꟝, ꟝, ꟝, and ꟝, and the nasal consonants.

The *heavy accent* :, called ꟝ddf ꟝ddf (vul-
 garly ꟝ddf ꟝ddf) or ꟝ddb进城, is placed after the letter, thus ꟝ddb. It is used with the vowels ꟝ec, ꟝, ꟝, ꟝, and ꟝, and the nasal consonants. This accent is considered as inherent in the vowel ꟝ (unless superseded by the light accent,) and the final consonant ꟝, when combined with the vowel ꟝. In these cases, therefore, it is fre-
quently omitted, as superfluous.
### Abbreviations

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>🏳️‍🌈 for 🏳️‍🌈</td>
<td>🏳️‍🌈 or 🏳️‍🌈 🏳️‍🌈 for 🏳️‍🌈</td>
</tr>
<tr>
<td>🏳️‍🌈</td>
<td>🏳️‍🌈 or 🏳️‍🌈 🏳️‍🌈</td>
</tr>
<tr>
<td>🏳️‍🌈 (over a letter) 🏳️‍🌈</td>
<td>🏳️‍🌈 for 🏳️‍🌈</td>
</tr>
<tr>
<td>🏳️‍🌈</td>
<td>🏳️‍🌈 🏳️‍🌈</td>
</tr>
<tr>
<td>🏳️‍🌈</td>
<td>🏳️‍🌈 🏳️‍🌈</td>
</tr>
</tbody>
</table>

无穷 is sometimes represented by its symbol, after 🏳️‍🌈, as 🏳️‍🌈 for 🏳️‍🌈, 🏳️‍🌈 for 🏳️‍🌈.

ℹ️ is frequently removed from its natural situation in the line, and placed over the following letter, as 🏳️‍🌈 for 🏳️‍🌈.

### Numerical Figures

0, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.

### Punctuation

The mark ⦵ is used to separate sentences, and sometimes, the clauses of a sentence.

The double mark ⦴ is used to divide paragraphs.
PARTS OF SPEECH.

In the Burmese language, there are five parts of speech, viz. **Nouns, Adjectives, Verbs, Adverbs, and Interjections.**

**NOUNS.**

Nouns are of three kinds, **common**, which are names of whole species; **proper**, which are names of individuals, as distinguished from others of the same species; and **personal**, commonly called personal nouns, which are names of individuals, relatively considered, as speaking, spoken to, and spoken of.

Under common nouns, are included two kinds of derivatives, the **simple** and the **compound**. Simple derivatives are mostly formed from verbal roots, by affixing əə, as əəɛəɛə, light, from ɛɛɛə, to be light; but in composition, the əə is commonly dropped, as əəəəəə for əəɛəɛə, supper, or evening food. The same is true of all nouns, whose initial is a syllabic əə; and sometimes even when a syllable or word is affixed, as əəəəəə for əəɛəɛə əə, a large branch. Compound derivatives will be considered under the head of Verbal Nouns.
NUMBER.

A common noun, in its simple state, divested of all definitive adjuncts, is often a noun of multitude, as *man is mortal*; but the plural of all nouns is regularly formed by affixing *s*, pronounced *s*, to the singular, as *man, men*. *many* is sometimes used instead of *m*.

GENDER.

Gender is distinguished, sometimes by a different word, as *a man, a woman*; sometimes by the feminine affix *a* or *a*, as *a priest, a priestess*, *a governor, a governess*; and sometimes by affixing *s* or *s* or *s*, for the masculine, and *a* for the feminine, as *a dog, a bitch, a cock, a hen, a gander, a goose*.

CASE.

The relations of nouns, expressed, in most languages, by prepositions or inflections, are here expressed by particles affixed to the noun, without any inflection of the noun itself, except in some of the personal nouns. The affixes of case are as follows:—
Nominative.

denoting the agent or subject.

ditto; as to, concerning,
in regard to; sometimes
adversative.

The nominative affixes are omitted in participial clauses, as what the teacher said, and frequently in colloquial discourse.

Objective.

denoting the object, on which an action terminates; sometimes, the object to which a thing is given, or for which, or on account of which a thing is done; sometimes, the object to which motion is directed.

towards, unto; according to; at.

The objective affixes are sometimes understood, as give water, for.

Possessive.

of, denoting possession; very frequently understood.
Dative.

stdint, to; sometimes objective.

indre, for, in order to; chiefly used with verbal nouns, and verbs used substantively.

Causative.

de, because of, on account of; sometimes instrumental.

dite, ditto, but seldom used in writing.

Instrumentive.

fr, by, by means of.

Connective.

fr, with, together with; sometimes instrumental, by means of; sometimes causative, on account of.

Locative.

fr, in, at, among; sometimes possessive.

ditto.

ditto.; in presence of; as to, concerning, in regard of.

fr, in.
Ablative.

∞, from; out of; sometimes nominative; sometimes locative;
∅, from; out of; besides; sometimes locative.

Comparative.

ā, as, like as.
ād, ditto.
ā, ditto.
ā, a little like.

Certain verbal affixes, as 0, 0, 0, 0, and 0, when affixed to nouns, are merely expletive.

The vocative is expressed by the noun, in a simple state, divested of all affixes. Sometimes in grave discourse, it is indicated by 0 prefixed, as 0, O teacher.

Some relations of nouns are expressed by means of secondary nouns, which take some of the preceding affixes, and are connected with the principal nouns by 0, the sign of the possessive, expressed or understood, as in the following examples:—

 setError: an upper part; 0 or 0, above, over, or upon the house.
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ditto. 

an under part; under the house.

a forepart; before the house.

a hind part; behind the house.

an outside; without the house.

ditto; ditto.

an inside; within the house.

ditto; ditto.

aside; by the house.

a near part, nearness; near the house.

presence; in presence of the governor.

ditto; ditto.

an upper part; up the river.

a lower part; down the river.

The following secondary nouns are commonly used without an affix; and in some instances, are connected with the principal nouns, by instead of ę.

Digitized by Google
a part, portion;  for the house.
summit, extremity;  through or to the end of life.
a circuit;  round the house.
ditto;  ditto.  ditto.
ditto;  ditto.  ditto.
whole circuit;  during or throughout the time.
evenness, accordance;  or according to (his) will.
measurement;  or ditto.
an agreeing with;  or ditto.
as much as;  to know as much as the teacher.
a being with;  with the teacher.
ditto;  ditto.  ditto.
N. B. In some instances, the numeral is optionally substituted for the formative  as, as  

Some relations of nouns are expressed by means of verbs also, as from ḍvoyey, to arrive at, reach, may be formed—
aṅeyey, (with a continuative affix,) unto or as far as the house.
maṅeyey, until the time.
maṅeyey, (the root doubled,) through the country.
maṅeyey ey ey, during the time;— in which cases, or is understood after the noun and sometimes expressed.

Personal Nouns.

č, I, masculine or feminine, is used by a person in speaking to himself of himself, and in addressing inferiors.
č, or č, I, mas. or fem. is used in addressing equals, and in addressing inferiors politely.
č, a servant, č, a female servant, č, a disciple, and č, a female disciple, are used as first personals in addressing superiors.
č, I, fem. is of similar import with č, but not in common use.
N. B. The plural affix öğret is sometimes used for the plural of the first personal.

öğret, thou, mas. or fem. is used to a superior; öğret, you, mas. to an equal or an inferior; öğret, you, mas. to an inferior, expressive of disapprobation, öğret or �回, you, fem. to an equal or an inferior; and �回, you, mas. or fem. to children or persons very inferior.

�回, thou, or you, mas. or fem. is used chiefly in writing, and is irrespective of the relative rank of the parties. �回, you, mas. or fem. is used in judicial language.

�回, you, mas. or fem. familiar, and �回, you, mas. or fem. disrespectful, are used vocatively only. �回, makes �回, and �回, �回, in the plural.

�回, a person, mas. or fem. supplies the place of the third personals, he and she.

�回, that (person or thing,) mas. fem. or neut. may also be regarded as a third personal.

�回 & �回, one's self, i. e. myself; yourself, or himself, mas. or fem. are of either person, as the connection requires.

�回, one's self, mas. or fem. is confined to the second and third persons.
INFLECTION OF PERSONAL NOUNS.

The personal nouns, c', oc, & ọ, in the singular number, not preceded or followed by any adjective or participial adjunct, become c, oc, & ọ, before the oblique, unaspirated affixes (except oc) viz. oc, oco, oco, oc, & o understood; but when used nominatively, or followed by oc, or by oc expressed, or by an aspirated affix, oco, oc, oc, or oc, they retain their proper form. Other personal nouns, ending in a nasal, are similarly inflected.

ADJECTIVES.

Adjectives are of three kinds, pronominal, verbal, and numeral.

Adjectives of either kind are prefixed to their nouns, by means of the connective oco or oco, if singular, and the same, or oco or oco, if plural, or directly affixed. But to this general rule, there are several exceptions, particularly in the pronominals.

An adjective and noun, united in either way, form a compound word, which admits the plural affix, and the affixes of case, the same as a simple noun.
PRONOMINAL ADJECTIVES.

The following pronominals are prefixed to their nouns, in some cases, with, and in some, without a connective,—နာ၌, နာ၌၌ or နာ၌၌ being occasionally substituted for နာ၌၌, before words of time:—

နာ၌, this, as နာ၌, this man; နာ၌, this day.

နာ၌၌, that, as နာ၌၌, that person; နာ၌၌၌, or

နာ၌, that time.

နာ၌၌, that,—infrequent.

နာ၌၌, that,—infrequent.

နာ၌၌, & နာ၌၌, that,—colloquial.

နာ၌, or နာ၌, what?—occasionally contracted to နာ၌, before နာ၌, as နာ၌, for နာ၌ နာ၌, who? and to နာ၌, before နာ၌, as နာ၌, what thing? In negative sentences, it combines with the negative particle နာ၌, to signify none, as နာ၌ နာ၌၌, there is no one.

နာ၌, what?—infrequent.

နာ၌, whatever.

နာ၌, what? whatever. N. B. နာ၌၌, ditto, is directly prefixed or affixed.

နာ၌, such, indefinite.
The following pronominals are prefixed to their nouns, with the usual connectives:—

such.

such, of this sort.

such, of that sort.

(by contraction) of what sort?

of whatever sort.

and its compounds, such as.

The following, viz. some, any, other, and all, are joined to their nouns, according to the general rule, except that when prefixed, the connective is, in some instances, omitted. all is prefixed with a connective.

other, all, and all, the whole, are uniformly affixed.

when prefixed to a noun, or a numeral, auxiliary, frequently drops the ə, or changes it to o, as the whole house, all the three houses. When affixed to a singular noun, the compound occasionally takes the numeral one, before it,
without a change of meaning, as కొహిన్న, or కొహిన్న, the whole house, కొహిన్న, the whole ship.

తండ్రి కనికి మంచు, how many? is directly prefixed to numeral auxiliaries, or words denoting a part or quantity of a thing, as కొహిన్న, how many mangoes? కొహిన్న, how many baskets of mangoes?

సుమాచరంలో, how much? &c. are expressed, by combining pronominals with such nouns as ఎను, ఎను, &c. denoting quantity, as ఎను, so much, ఎను, ఎను, ఎను, how much?

Some pronominals are doubled to form a kind of plural, as ఎను ఎను, those goods.

Pronominals are frequently used substantively, and in that character, admit the noun affixes.

**VERBAL ADJECTIVES.**

Verbal adjectives are made, by joining verbal roots to nouns, according to the general rule, as పరిచయం, or పరిచయం, an excellent man; but as the verbal root, when prefixed, is susceptible of the accidents of verbs, it is more correct to regard that construction as participial. See under Participial Affixes.

Verbal adjectives are also formed from verbal
roots, by prefixing -double, as *new, and by re-
duplicating the root, as *good. Such adjectives are commonly affixed to their nouns; but *to be many, follows
the general rule, as *many teachers.

The imperfect degree of comparison is some-
times made, by shortening and reduplicating the
verbal root, as *sweetish, from *sweet, *bitterish, from *bitter; sometimes,
by affixing *to the root reduplicated, as *rather bad; and sometimes, by shortening
the root, and affixing reduplicated chiming incre-
ments, as *saltish.

The comparative degree is made, by means of
the secondary noun *or and a
verb, as *to be greater than the house, or by a circumlocution of verbs, as *to exceed in greatness, or be greater.

The superlative degree is made, by prefixing *most excellent; and is joined to nouns, according
to the general rule, as *the most excellent man.
NUMERAL ADJECTIVES.

Numerals are generally combined with a word, descriptive of some quality in the noun to which they belong, and in that state, are joined to nouns, according to the general rule.

If the numeral is less than ten, the auxiliary word is affixed to it (the formative əo, whenever it occurs, being dropped,) as əo əq əo, or əq əo, two cups, from əo əq, a cup, əq, two, and əq, round; if it is a capital number, as ten, twenty, thirty, &c. two hundred, three hundred, &c. the auxiliary is prefixed to it, as əo əq əo, or əq əo əo, twenty cups; and if it is a numeral, intervening between the capitals, the auxiliary is both prefixed and affixed, as əo əq əq əo, or əq əq əq əo, twenty two cups. But in any case in which the auxiliary is prefixed, it may be omitted, as əq əq əq əq, or əq əq əq əq əq, twenty teachers, may be written əq əq əq əq, or əq əq əq əq əq, and əq əq əq əq, or əq əq əq əq, twenty two teachers, may be written əq əq əq əq əq, or əq əq əq əq əq əq, twenty two teachers.
The following is a list of the most common numeral auxiliaries, arranged alphabetically, with the classes of things to which they are applied:

**Numeral Auxiliaries.**  
**Classes of Things.**

- ပြည့်, a brute
  - Brute animals, as ပြည့်ခွင့်, one monkey.

- လိုင်း, a line.
  - Things extended in a line, as လိုင်းင်း, two roads.

- ၏ပ်, a circle or ring.
  - Rings, nooses, and such like, as ၏ပ်င်င်, three rings.

- ၏ဖ်, an individual thing.
  - Things which admit no other word more descriptive, as ၏ဖ်ဖ်ဖ်, four bedsteads,
    ဖ်ဖ်ဖ်ဖ်, five chairs.
  - Frequently used also instead of a more appropriate numeral auxiliary.

- ပြောင်, what is flat.
  - Things flat and thin, as ပြောင်၊ six mats.

- ၏ရုပ်, a bar or long piece.
  - Things long and straight, or nearly so, as ၏ရုပ် ၏ရုပ်, seven needles.
voice. Words, speech, as မိမိဟာ, eight words.

an extended Things long and straight, or line. nearly so, as မီးပြီးနောက်, nine spears, မိုးမိုယောင်းနောက်, ten ships.

what is ridden upon. Beasts of burden, vehicles of conveyance, as တပ်ခွံဖို့, one horse; မိုင် တို့ဖို့, two carts.

(uncertain.) Writings, as စိုက်ပျိုးချက်သော, three books or writings.

(uncertain.) Deities, as စိုက်ပျိုးချက်သော, four gods; also, pagodas, and some other articles.

, a building. Buildings, as စိုက်ပျိုးချက်သော, five houses.

, intervening Whatever occurs, at intervals space. of time or place, as စိုက်ပျိုးချက်သော, six rewards.

cloth. Wearing apparel, as စိုက်ပျိုးချက်သော, seven coats.
a tree or plant. Eight mangoe trees; also, thread, hair, &c.

Deities, ecclesiastics, persons in power, any respectable characters, things immaterial, as nine teachers, ten duties.

what is flat. Things which are flat, as one board.

one of a Things which are naturally joined in pairs, as two hands.

an arm or hand. Weapons, tools, whatever is used by the hand, as three guns.

what is round. Things round or cubical, or approaching those forms, as four pots, five boxes.
so a&,

whut u

Things small ia bulk, compared to the length, as ချင်း ကြက်သ်း, six rivers.

စာ, a head,

Rational beings, as ကြက်သ်း, seven merchants.

ကြက်သ်း, (uncertain.) Rational beings,—generally mankind or superior beings, as ကြက်သ်း, eight men.

Sometimes the noun itself becomes the numeral auxiliary, or is substituted for a descriptive word, as ကြက်သ်း, nine villages, ကြက်သ်း, ten governors.

Words denoting some part or quantity of a thing are combined with numerals, in the same manner as words descriptive of a quality, there being no other difference in the cases, excepting that in the latter, the number of individual things merely is expressed; in the former, the number of the parts or quantities of the thing, as ကြက်သ်း တစ်လုံး, or ကြက်သ်းစီး တစ်လုံး, two cups of water; ကြက်သ်းစီး တစ်လုံး, or ကြက်သ်းစီး တစ်လုံး နှစ်လုံး, twenty bundles of paper; ကြက်သ်း, two
days, (time being understood) literally, two days of time.

The numeral ๑, one, combined with a numeral auxiliary reduplicated, as ๑๑๑๑, ๑๑๑๑, ๑๑๑๑, denotes some one, (out of several;) when combined with a numeral auxiliary, and the combination reduplicated, as ๑๑๑๑๑๑, ๑๑๑๑๑๑, ๑๑๑๑๑๑, it denotes one after another, (whether every one or several;) when combined with a numeral auxiliary, and followed by the same numeral, combined with ๑, as ๑๑๑๑๑๑, ๑๑๑๑๑๑, ๑๑๑๑๑๑, (sometimes reversed,) it denotes a few, now and then one, here and there one; when combined with a numeral auxiliary, and preceded by the same numeral, combined with ๑, as ๑๑๑๑๑๑, ๑๑๑๑๑๑, it denotes some one, indefinite. Such combinations may be regarded as pronominal adjectives. They are joined to their nouns, according to the general rule.

Ordinal numerals are of Pali origin, and are prefixed to their nouns, as ๒๒๒๒, the second section. Ordinals are also made by affixing ๒๒๒๒, to raise, to cardinal numerals, modified
as above, as ვიქთანიათი ორივე, the second son; ვიქთანიათი ორივე, the second day.

MISCELLANEOUS ADJECTIVES.

There are a few adjectives, which, on account of some peculiarity, cannot be placed in either of the foregoing classes. Some of them are prefixed to their nouns, as ოოო, great, ოოო, extraordinary; some are either prefixed or affixed, as ოოო infinite, ოოო, ordinary; and some are affixed, as ოო, every; ოო, small; ოო (honorific; ) ო, principal, chief among many; ოო, pure, clear, free from mixture; ოო, single, one only, as ოო ოო ოო, in a single day; ოო ოო, only, no more, used with numerals, as ოო ოო ოო, one only.

Nouns used adjectively.

Nouns used adjectively may be distributed into three classes, viz:—

1. Names of races of men, of countries, towns, &c. when used to qualify a following noun, as აშოტი, an Englishman, აშოტი, ditto,
England, the country of the English; a Burmese, the Burmese language; Rangoon, the town of Rangoon, a son or native of Rangoon.

2. Common nouns used to qualify a following noun, as gold, a golden cup; the north, the northern path; the upper part, an up-country person.

3. Names of trees, plants, and their parts, which are only used in combination with a following noun; thus from the olive, are formed an olive tree, an olive blossom, an olive (the fruit), an olive leaf.

VERBS.

Verbs are of two kinds, transitive, which express actions that pass from the agent to the object, as to strike, to love; and intransitive, which express being, or some state of being, or an action which is confined to the agent.
as \( \text{to be}, \text{to remain}, \text{to be good}, \text{to be ruined}, \text{or in a state of ruin.} \)

Many transitive verbs are formed from intransitive ones, by aspirating the initial letter. If the initial is the first letter of either of the five classes of consonants, it is changed for its corresponding aspirate, the second letter of the class, as \( \text{to fall}, \text{to throw down}, \text{or cause to fall}; \text{to be ruined}, \text{to ruin}; \text{if the initial is a nasal, or an unclassed letter, it is combined with the letter } \&, \text{as } \text{to be bent down}, \text{to bend down}; \text{to be free}, \text{to make free.} \)

**ACCIDENTS OF VERBS.**

The accidents of verbs, expressed in most languages, by inflections, or auxiliary verbs, are here expressed by particles affixed to the verb, without any inflection of the verb itself. The verbal affixes are as follows:

**Assertive Affixes.**

\( \text{simply assertive, as } \text{he goes}; \text{in certain combinations, written } \&. \)
same as ကြီး.

② simply assertive, in negative sentences, as ကြီး: ကြီး, he goes not,—chiefly colloquial.

③ present, but scarcely used except substantively, as ကြီး: ကြီး, he is going, (see Verbs used substantively,) or in a participial clause, according to the note below, as ကြီး: ကြီး, the business that now is, or the present business.

In the substantive construction, it may be combined with a preceding future affix, as ကြီး: ကြီး, or reduplicated, as ကြီး: ကြီး: ကြီး: ကြီး, when he was just about going.

④ past, as ကြီး: ကြီး, he went, or has gone; sometimes future.

⑤ future, as ကြီး: ကြီး, he will go; sometimes equivalent to the continuative affix ကြီး, which see.

⑥ ကြီး, future.

⑦ ကြီး ကြီး or ကြီး ကြီး, future.

N. B. The assertive affixes of tense, ကြီး, ကြီး, ကြီး, ကြီး, and ကြီး, occasionally lose their assertive power, and become auxiliary to a continuative, participial, or simply assertive affix, in which case ကြီး becomes ကြီး.
Continuative Affixes.

$a$, denoting the continuance of an action, or state of being, during another, as $a$ it $he eats as he goes$; sometimes equivalent to $e$.

$q$, denoting the continuance of an action, or state of being, during another, but somewhat inconsistent with it, as $q$ though going, he eats.

$e$, denoting 1st, the completion of an action, or state of being, prior to another, as $e$ having gone, he died; 2ndly, supposition or conditionality, as $e$ if he go, he will die.

$e$, same as $e$.

$q$, $q$, $q$, and $q$, in some combinations, equivalent to $e$.

$y$, denoting the completion of an action, prior to another.

$e$, from the first of, as $e$ from the first of his going.

$e$, though, notwithstanding, as $e$ though he go, he will not die.
ditto,—colloquial.

ditto,—infrequent.

1st, *that*, noting a consequence, *so that*, *so as to*, as  he went, *so that* he died; 2nd, *that*, noting a final end, *in order to*, as  he went, *that* he might die.

*and*, as  he went and died; sometimes pronounced  ; sometimes equivalent to  .

**Interrogative Affixes,**

(connected with the verbal root, by an assertive affix,  being commonly abbreviated to  ).

—formal,  
—familiar,  
—formal, used in connection with an interrogative pronominal, 
—familiar,  
—colloquial,  
, or , affixed to the root, without an interven-
ing assertive affix, as ပါ, *does he go?*—rather infrequent.

**Imperative Affixes.**

နား, or နား, first person plural, as နား, let us go.

နား, ditto, preceded by the first personal, as နား, let us go, or we will go.

နား, imperative proper, as နား, go.

နား, ditto,—infrequent.

နား, prohibitory, ၏ being prefixed to the verb, as နား, go not.

နား, ditto.

The simple root also is imperative, as well as when combined with certain of the euphonic, or qualifying affixes, as နား,ဗိ, နား, နား, နား, နား, နား, နား, နား, နား, နား, နား, နား, &c. Some of these affixes are also variously combined with one another, and with the imperative affixes, to convey the ideas of intreaty, authority, &c.

**Precative Affixes.**

နား, may, as နား, may he go.

နား, ditto, authoritatively, as နား, be it so.

နား, ditto,—infrequent.
Participial Affixes.

connecting the verb with a subsequent noun, being equivalent to the relative pronoun, in most languages, as the excelling man, or the man who excels; the running horse, or the horse which runs; the arriving ship, or the ship which arrives; sometimes contracted to as much as there is; commonly omitted after the assertive future affix.

Auxiliary Affixes of Tense.

denoting present continuance, as he is still going; he is still not gone, or he is not yet gone; sometimes denoting beside, more than, in addition, as there is not only my word, but there is scripture also.

just past, as he has just gone; frequently written; very frequently euphonic.

past indefinite, as he went. In negative sentences, prefixed by it becomes.
and signifies (not) ever, as əəəəəəəə, he never went. əəə and əəəəəə are of similar import, but infrequent.

3, prior-past, or prior-future, according to the connection, as əəəə, he had gone, əəəə: he will go, before (another goes.)

əə, ditto,—infrequent.

əə, ditto,—rather infrequent.

əə, near future, about to, on the point of, retaining its meaning, whatever affixes of tense are superadded, as əəəəəəəə, əəəə, or əəəə, he is about to go, or is near going; sometimes used substantively, though not an assertive affix, as əəəəəəəə, ditto.

Affixes of Number.

\[
\begin{align*}
\text{əə} & \quad \text{denoting the plural, as əəəəəəəə, they go;—frequently omitted, and the idea of plurality left to be conveyed by the noun affix of number, or gathered from the connection.} \\
\text{əəə} & \quad \text{Qualifying Affixes,} \\
& \quad \text{(arranged alphabetically).} \\
\text{əəəə} & \quad \text{(pron. əəəə) more or again, commonly used}
\end{align*}
\]
with an assertive future affix, as သို့မဟုတ်ကြည့်၏။ he will drink more or again; in prohibitive sentences, (not) yet, as သို့မဟုတ်ပါ။ do not drink yet.

အခု၌, entirely, wholly, (from ကော်, to come to an end,) as သို့မဟုတ်ကြည့်၏။ they are all dead.

သို့မဟုတ်၌, with the verb repeated, probably, as မျှ သို့မဟုတ်ပါ။ he will probably die.

ညင်, see ၿ

ညင်, optative, to wish, desire, as မျှသို့မဟုတ်ပါ။ to wish to do; also, to have a tendency to, as မျှ သို့မဟုတ်ပါ။ to be disposed to fever.

ညင်, with ၿ prefixed to the root and to itself, and a continuative affix or clause, commonly မျှ, expressed or understood, until, as မျှ သို့မဟုတ်ပါ။ he continued working, until he went.

စို, causal, (from စို, to send, order,) as သို့မဟုတ်ပါ။ he makes [him] do, သို့မဟုတ်ပါ။ let it be; when affixed to intransitive verbs, equivalent to the aspirated initial, as မျှသို့မဟုတ်ပါ။ equivalent to မျှ, to make free, from မျှ, to
be free. When used as an imperative or pre-
cative, the shade of meaning is frequently deter-
mined by an intervening euphonic affix, as
may it be, let it run. Combined with ԣ, it makes ԣ.
稍, slightly intensive or emphatic,—commonly con-
nected with the verb, by a euphonic affix, and
sometimes superseding the assertive affix, as Ԭ:
is great indeed.
6, intensive,—mostly used before the participial
affix Ԩ, as a very excellent person.
곤, with the verb repeated, merely, nothing
more, as to be large merely.
leisure, as to be at leisure.
sometimes euphonic, but when repeated af-
ter a following verb, partaking of the nature of a
continuative, and denoting alternation; as Ԫ,
be sinking and appearing by turns.
denoting a slight necessity.
, suddenly, prematurely, inconsiderately.
Sometimes in conversation, potential, to be able, (from to prevail, overcome,) as ရှုံး, to be able to go.

Again, (from to return,) as ရန်, to do again.

With ဝ prefixed to the root, and a continuative affix, expressed or understood, without, as ဝေး၊ ဝေး, he went, without eating.

Implying carelessness or fault, as ဝေး, he has said it (and therefore committed himself;) sometimes euphonic.

With ဝ prefixed to the root, and a continuative affix, expressed or understood, before, as ဝေး၊ ဝေး, he ate, before going; combined with ဝေး, until, as ဝေး, ဝေး, until he went;—sometimes taking a noun affix, as ဝေး, before going.

Must, as ဝေး, he must go; frequently euphonic.

To be capable, (in regard to feeling,) as ဝေး, ဝေး, to be unfeeling enough to kill; ဝေး, he cannot bear to part.
remaining behind, as ṛahuṣa, to do (it).
remaining behind, ṛahuṣa, to stay behind.

denoting disapprobation or regret; sometimes euphonic, particularly when used imperatively.

denoting affection or sympathy in the speaker, as āvogott, he goes, alas!

denoting excess (from āva, to exceed), as āvavāmo, to be too good.

very, as āvavāmo, to be very great.

denoting coming to pass, as āvavāmo, to become good.

To these may be added a number of verbs, which are occasionally used to qualify a principal verb, as:—

, to be right, proper, as āvavāmo, it is right to go; sometimes passive, in translations from the Pali, particularly when used as an adversative to āvavāmo; frequently euphonic.

, to be at leisure, as āvavāmo, to be at leisure to go.

, to be good, as āvavāmo, it is good to go.
to be hard, difficult, as အောင်မြင်သော်, it is difficult to obtain.

to try, make trial, as မြို့ဖြစ်သော်, to do by way of trial; sometimes but little more than euphonic.

to know how, be skilled in, as ဗိုလ်ချောင်း, to know how to do; sometimes denoting the way, custom, usual course, as ပြောက်လာသော်, man is mortal.

to be suitable, as ကြီးများသော်, it is suitable to be done.

to be worthy, deserving of, as ချင်းစားသော်, to deserve to die.

to remain, continue, as ဆောင်သော်, to continue doing.

to be reluctant, averse to, as အဖွဲ့ချင်သော်, to hate to see.

to be practicable, as ရွေးချယ်သော်, it is not practicable to go.

to be meet, suitable, fit for, as အရေးရှိသော်, a wonderful affair.

similar to အောင်; frequently euphonia.

to be enough, as ကျော်လက်လာသော်, there is enough to eat.
to desire, as နာရွေးတည်, equivalent to ရွေးတည်.

to be easy, as ရွေးတည်ကြည့်, it is easy to do.

to dare, as ရွေးတည်စြည်, to dare to do.

to be suitable, proper, becoming, as ကြည့်တည်, it is suitable to say.

to be easy, pleasant, as ရွေးတည်ကြည့်, it is pleasant to say.

Euphonic Affixes.

(arranged alphabetically).

when combined with ဖွင့်, when repeated after a following verb, similar to ၊, which see under Qualifying Affixes.

mostly used before the continuative affix စွက်စွက်, and the assertive future affix ၊, when used for ၊.

in certain combinations, noticed in their places.

mostly used before the participial affixes, when several successive participial clauses precede a noun, in commendatory discourse.

conciliatory—polite—respectful.

when combined with ၊, ၊.
mostly used before the assertive affix ކކޗ, abbreviated to ވ, in connection with the noun affix ރައ, as ޅދާހދަދިދ޲ރިއ, like as he went; also, before the closing affix ބަދި, in which case, it is rather intensive, as ބަދިބިއ, there are very many.

ކޝ, mostly used before the continuative affix ކޝ.

ވވ, when combined with ވ, ވވ, which combination is mostly used before the future affix ރަދަ; when repeated after a following verb, it denotes correspondence or reciprocity, as ދަދިދަރަދަރަދާބިއ, (one) pursues, (the other) runs.

ވވ, mostly used with transitive verbs.

Closing Affixes.

ބު, that, noting indication, viz., namely (from ބު, to say, declare, mean,)—used at the close of a sentence, which is the subject of a subsequent assertion, as ބުބިއުދިރުދަރަދަބިއ, he says that he knows,—also, after a word which is explanatory of a subsequent word, as ބު: ދުރަދަރަދަބިއ, he gave (him) the title of Menshenzau;—sometimes it takes a
verbal affix, but ought then to be written သာ, and parsed as a verb.

သာ, used at the close of a simple sentence, equivalent to the substantive verb သည်, to be, the nominative being generally made by သာ, as သည်သည်သည်သည်, his name is Moung Louk,—sometimes taking သာ, or သာသာ immediately before it;—also, at the close of a parenthetic sentence, or a distinct paragraph, closing in သာ, (commonly abbreviated to သာ,) as သည်သည်သည်, he went,—sometimes taking သာ, or သာ, or သာ immediately before it.

သာ, ditto, at the close of a parenthesis or paragraph.

သာ, emphatic, or indicative of some emotion, as သည်သည်သည်သည်, my little son is dead, alas! သည်သည်သည်သည်, he goes not indeed.

သာ, sometimes equivalent to သာ.

သာ, ditto, commonly expressive of regret, as သည်သည်, it is so, alas!

see under Qualifying Affixes.

သာ, intensive,—commonly connected with
the verb by another affix, as စကြာကည်လုံး, it is great indeed!

ဗ်ိ or ဗ်ိး, expletive, after an assertive affix, as ယော်စို့ဖြင့် (obsolete.)

The following are colloquial only:

ကိုး, soliciting acquiescence, as ကော်စို့ကြည်းစို့, I will go, shall I? ကော်စို့ကြည်းစို့, go, will you?

ကြား, or ကြားကြား, slightly emphatic or persistive, used after the assertive affixes, as ကြားစို့, it is certainly, or I assure you.

ကြား, or ကြားကြား, familiar,—after the assertive affixes.

ကြားကြား, or ကြားကြား, ditto, sometimes superseding the assertive affix.

ကြား, (pron. ဖ) denoting that the words to which it is affixed, are the words of the speaker, as ကြားစို့ကြည်းကြည်းစို့, I don't believe, I say; what will (you) say next, or repeated from the mouth of another person, as ကြားစို့ကြည်းစို့, it is, he says.

NEGATION.

The negative is made by prefixing က to the verb, which, beside its negative power, has the
privilege of occasionally dispensing with the assertive affixes, or of conveying an assertive power to the root, or to the qualifying and euphonic affixes, the affixes of number, and the auxiliary affixes of tense, all of which, in affirmative sentences, require an assertive affix, thus ဂ်:ဝါ, he goes, ဂ်: or ဂ်:ဝါ, he goes not, ဂ်:ကြွား, he is still going, ဂ်:ဝါ, he is not yet gone, ဂ်:ဝါ, he can go, ဂ်:ဝါ, he cannot go.

In colloquial discourse, a strong negative is sometimes made by affixing ဗ် to the root, or ဗ်, a contraction of ဗ်, to an assertive affix, as ဂ်:ဝါ, or ဂ်:ဝါ, he goes not.

**VERBS USED SUBSTANTIVELY.**

Verbs terminating in the assertive affix ဝါ (occasionally changed to ဝ, ဝဝ or ဝဝ), are frequently used substantively, and in that character, admit the noun affixes. Verbs terminating in an assertive affix of tense, are capable of being used in the same manner, but the termination ဝ or ဝဝ is, in some cases, superadded to qualify them for the substantive construction.
Examples.

it is right or true that he goes.

or being a verb,) or after he goes.

he knows that he goes.

until he goes.

according as he goes. N. B. When verbs are constructed with a following noun, the possessive affix is commonly omitted, as  the place of going, or the place where he goes,  the time of going, or when he goes;  while he goes;  the reason of going;  in the same manner as he goes;  by means of going; &c.

(with the assertive future affix,) in order to go.

because he goes.

ditto,—colloquial.

by means of going, when he goes.
VERBAL NOUNS.

When a verb used substantively, and connected, by the affix သာ, with a following noun, whose initial is a syllabic ဝ, drops both the noun affix, and the verbal, and takes the noun into union with itself, by rejecting or modifying the initial letter, the abbreviated compound becomes a verbal noun of the same import as the original clause, thus သာယောင်ယောင် becomes သာယောင်, the time of going; သာယောင်ယောင်သာယောင်, သာယောင်, while remaining; သာယောင်ယောင်ယောင်, သာယောင်, the beginning of speaking.

Several classes of verbal nouns, on account of their frequent occurrence, deserve particular mention.
1. The verbal in ativo, from ativo, an act, deed, denotes action or being, in the abstract, as ativo, going, ativo, being good.

2. The verbal in a, from a, a thing, subject, matter, denotes the object of an action, or the place, where a thing is, or is done, as ativo, an object of love; ativo, a remaining place; ativo, a place of throwing away.

3. The verbal in a, from a or a, what is for, commonly written a, the verbal in a or a, from a, a portion, and the verbal in a (from a, to appropriate,) denote what is for some purpose, as ativo, what is for eating, or to be eaten; ativo, what is to be looked at; ativo, what is to be done.

4. The verbal in a or a, sometimes a, from a, what is suitable, denotes what is fit for, adapted to, or worthy of some use or purpose, as ativo, what is good to eat, an eatable; ativo, what is wonderful; ativo, what is lovely. But this verbal seems frequently to partake of the nature of an adjective.

N. B. The terminations ə or ə, according to one acceptation, ə, ə and ə.
are of similar import with the termination दृढ़, but used in a bad sense only. Several of these are sometimes combined, as दृढ़, (o euphonic,) दृढ़ दृढ़, दृढ़दृढ़; what is disgusting.

The terminations दृढ़, according to another acceptance, दृढ़; or दृढ़, and दृढ़ form verbals denoting nearness of accomplishment, occasionally taking को before them, as दृढ़ दृढ़, or दृढ़ दृढ़, what is near burning; दृढ़ दृढ़, what is near sinking; दृढ़ दृढ़, nearly the whole.

The termination दृढ़, दृढ़, or दृढ़, followed by a verb expressive of opinion, denotes what is likely to take place, sometimes admitting an affix of tense between itself and the root, as दृढ़ दृढ़, or दृढ़ दृढ़, he thinks that the ship will probably arrive.

5. There are several other verbals, formed from nouns, which being obsolete, or never occurring in their full form, or in any other connection, cannot be so satisfactorily analyzed, as most of the preceding; thus the verbal in दृढ़, perhaps from दृढ़; time being, denotes the
time of action or being, as အောက်ခံဗ်ားတော် or အဖွဲ့ ခံဗ်ားတော်, equivalent to အောက်ခံဗ်ားဗ်ား, or အဖွဲ့ခံဗ်ားဗ်ား, the time of going, while going.

The verbal in တော်, perhaps from တော်, just so much and no more, confines the action or being to what is expressed by the root, as ကိုခံဗ်ားဗ်ား, or ကိုခံဗ်ားဗ်ားဗ်ား, he just speaks, i.e. does no more than speaking.

The particle ကို is of somewhat similar import with တော်, as ကိုခံဗ်ားဗ်ားဗ်ား, he speaks allusively merely; ကိုခံဗ်ားဗ်ားဗ်ား, by means of speaking merely.

The verbal formative လား, from လား, to be right, true, is used chiefly in negative sentences, as စိုးခံဗ်ားဗ်ား, or စိုးခံဗ်ားဗ်ား, (he) knows not the fact of the arrival. It is sometimes used without a verbal root, as လားခံဗ်ားဗ်ား, (he) knows nothing about God or religion.

6. Beside verbal nouns formed from verbs used substantively, there is another kind which may be termed the honorific verbal, formed by combining the verbal root with the adjective ကို၀၃. This verbal, followed by the verb လား၀၃, to do, perform, is always used instead of the simple verb,
in speaking becomingly of deities, kings, or any exalted personages, as စိုးရိမ်တွင်းတို့, (the deity or king) speaks, literally, does divine or royal speaking, စိုးရိမ်တွင်း, he speaks not.

Most verbal nouns retain the same power of government as their verbs, that is, cause the preceding noun to take the same affix, as their verbs do, as သူကြားသူကြားခြင်း, he makes a beginning of rehearsing the rat, သူကြားသူကြားခြင်း, he rehearses the rat, or he does rehearsing the rat; but some, particularly the verbal in သူကြား, govern the preceding noun in the possessive, as သူကြားသူကြားခြင်း, the rehearsing of the rat.

ADVERBS.

Adverbs are of nine kinds, viz:—

1. Adverbs proper, as ဝင်, certainly, ဝင်ဝင်, in vain, ဝင်ဝင်ဝင်, an intensive before a negative, as ဝင်ဝင်ဝင်ဝင်ဝင်, he says nothing at all, ဝင်ဝင်, rather, prefixed to adjectives, formed from verbal roots by reduplication.

2. Pronominal adjectives used to modify a following verb, as ဝင်ဝင်သူကြားသူကြားခြင်း, how does (he) remain? ဝင်ဝင်သူကြားသူကြားခြင်း, (he) remains thus; or combined with a secondary noun and similarly
applied, as ฉันจะเข้ามา; how large is (it)? ฉันจะเข้ามา, properly ฉันจะเข้ามาทำ, (it) is so large. How? in what manner? and thus, in this manner, are also expressed, by combining pronominals, lightly accented, with มัน, manner, as ฉันจะ, how? ฉันจะ, thus.

3. Adverbs formed from simple or compound verbs:—

(1) from simple verbs—
—by prefixing อยู่, as อยู่จะเข้ามา, to be very great, อยู่จะ, go quick;
—by affixing อยู่, as อยู่จะเข้ามา, well;
—by reduplication, as อยู่จะเข้ามา, well;
—by reduplication, with อยู่ or อยู่ prefixed, as อยู่อยู่จะ, variously, อยู่อยู่, by turns;
—by reduplication, with อยู่ prefixed to each member, as อยู่อยู่จะ, separately;—

(2) from compound verbs—
—by affixing อยู่, as อยู่จะเข้ามา, excellently;
—by prefixing อยู่ to each member, as อยู่จะเข้ามา อยู่, penally, by way of punishment;
—by prefixing อยู่ to the first member, and อยู่
to the latter, as ရေးသော်အသြား, *quickly*, အခြေခံသော်, *affectionately*;
—by prefixing သူ or သူ to the first, and reduplicating the latter, as ကျွန်ုပ်သော်အသြား, *fast*, သူချင်းစားသော်, *anxiously*;
—by prefixing သူ to the first, and သူ to the latter reduplicated, as ကျွန်ုပ်သော်အသြား, *fragrantly*;
—by reduplicating both members, as ကျွန်ုပ်သော်အသြား, *extraordinarily*;
—by prefixing သူ or သူ to each member reduplicated, as ကျွန်ုပ်သော်အသြား, *ditto*, သူ, သူကျွန်ုပ်သော်အသြား, *circuitously*;
—by prefixing သူ or သူ (pron. သူ and သူ) to each member, as ကျွန်ုပ်သော်အသြား, *disorderly*, သူ ပျော်ရွှင်သော်, *tumultuously*.

Under this head, may be classed a few of anomalous construction, made up in imitation of some of the above forms, as ကျွန်ုပ်သော်, *without notice*, ကျွန်ုပ်သော်, *as having power*, ကျွန်ုပ်သော်, *frightedly*, ကျွန်ုပ်သော်, *in expectancy of payment*; also a few formed from negatives, by affixing chiming increments, as ကျွန်ုပ်သော်, *not well*, ကျွန်ုပ်သော်, *not handsome, not agreeable*. 
4. Adverbs formed from verbal roots, by reduplication, prefixing the negative ecure to the first member, and ecure to the second, thus intending to convey both the ideas of affirming and denying, as ecure ecure, *just enough and hardly that*, ecure, *just reaching and yet not quite reaching*.

5. Adverbs formed from a certain class of compound verbs, by affixing ecure, or ecure, or ecure, denoting collision, as ecure ecure, to behave disorderly, ecure ecure, to make a disturbance.

6. Adverbs formed from nouns by reduplication, dropping the syllabic ecure, in the latter member, if it is the initial of the noun, and prefixing it to the former member, if the noun begins with a consonant, as ecure, repeatedly, from ecure, a time; ecure, of one's own accord, from ecure, will, pleasure; ecure ecure, tens of thousands, from ecure ecure, ten thousand; ecure ecure, of various countries, or from country to country, from ecure, a country.

N. B. Adverbs formed from verbs or nouns are sometimes used adjectively, as ecure ecure:
7. Adverbs formed from nouns, beginning with a syllabic ə, by dropping the ə, prefixing ə, one, and affixing əə, only, as əəəə, even, all together, from əə, evenness, uniformity.

8. Incomplete clauses, as əəə, certainly, for əəəə; əəə, exceedingly, for əəə.

9. Adverbial affixes, as follows:—

əə, only, merely, nothing but, as əəə.

men only, nothing but men, əəəə: əə, he only goes, does nothing but go.

əə, even, slightly emphatic.

əə, each, as əəəə, each one, əəə, ditto;

apiece, as əə, one apiece.

əəə, same as əə.

əəə, used to designate an object with some particularity, as əəə: əəəə, he gives to his youngest son,—particularly—or in distinction from the others;—in this sense, used frequently, in connection with əəə, or əə, after a word explanatory of a subse-
quent word, as တရားယော လျှော်နွားခြင်းဖြစ်သည်, seed-grain, which means merit, နှုတ်ချင်း လူကြီးများသော, *he has the name of Moung Louk*;—used also, in asking questions, to designate the point on which the question turns, and frequently repeated after those words or clauses, in successive questions, which are intended to be set adversatively, as အား လျှော်နွားခြင်းဖြစ်သည်, do you wish to eat cold fruit or hot?

Is thy mind distressed, because there is some fault in me, or because there is some cause of concern in thee?

g, even, slightly emphatic.

ditto,—colloquial.

(from အား, as much as,) frequently pron. ကြိုး, used as an intensive, in negative sentences, as ကြိုးနှင့်, there is not so much as one person, or there is not even one person; ကြိုးတွေ့, or briefly ကြိုးတွေ့, (he) obtains nothing at all; ကြိုးနှင့်တွေ့, (he) knows not even of the arrival; sometimes expletive,
as ပညာရေးနက်ညီသရု, to make a disturbance.

စည်, also; sometimes used familiarly for the continuative affix အောင်.

စည်အိုက်ချက်, both—and, placed after other affixes, and repeated at the close of successive clauses, as ကြိုးသောလေးအနုလျင်, he sees both me and my son; in judicial language, equivalent to the pronominal adjective တွေ, that, as ဒုတံ, that day, ဒုတံ, in the same manner.

အောင်, distributive, as အောင်ညီသည်, a basket a month; sometimes definitive or emphatic.

Verbal affixes are used adverbially, when placed after an adverbial or noun affix. The same is true of noun affixes, when placed after a verbal or adverbial affix.

The noun affix အောင် is sometimes used emphatically after another noun affix, as အောင်လေးအနုလျင်, can you indeed bear the beating? also repeated after successive clauses, intended to be set adversatively, as အောင်ရသောလေးအနုလျင်, on the land, it is easy to see; in the water, we cannot see.
INTERJECTIONS.

A few of the most common are as follows:—

- **ah!** expressive of pain.
- **suSy** mother! denoting surprize or distress.
- **alus** alas! expressive of pain.
- **oh! alas!** denoting sorrow or distress.
- **pron. eh, yes!** expressive of assent.
- **don’t** disapprobatory—prohibitive.
- **aa haa!** contemptuous.
- **yes!**
- **that’s right.**
- **o!** of various applications.
- **o!** expressive of satisfaction.
- **oh!**
- **o!** vocative, or indicative of pain.
- **there now!** expressive of disapprobation.
- **here! take it!**
- **threatening.**
- **wonderful!** rather ironical or disapprobatory.
- **well done!**
- **haa!** a familiar vocative, rather disrespectful.
- **there!** pointing to an object.
# APPENDIX.

## NUMERALS.

<table>
<thead>
<tr>
<th>Cardinal</th>
<th>Ordinal</th>
</tr>
</thead>
<tbody>
<tr>
<td>6, or ๖, ๖, ๖, <em>one,</em></td>
<td>๖, ๖, ๖, <em>first,</em></td>
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<tr>
<td>๐๙๙, ๐๙๙, ๐๙๙, <em>one million,</em></td>
<td>๐๙๙, ๐๙๙, ๐๙๙, <em>one million,</em></td>
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</table>
One half is expressed by ₀₀₀₀₀, placed after the noun of dimension or quantity, as ₀₀₀₀₀ ₀₀₀₀, half a yoozana; one and a half, two and a half, &c. by ₀, ₊, &c. placed before, and ₋ after, as ₀₀₀₀₀ ₀₀₀₀, one yoozana and a half, ₊₀₀₀₀₀, two yoozanas and a half, &c. One and a quarter, &c. is expressed by prefixing ₀, &c. and affixing ₀₀₀₀₀, connected to the noun, by ₊, as ₀₀₀₀₀ ₀₀₀₀₀, one yoozana and a quarter, &c. All fractions, except one half, are commonly expressed by the help of ₊, a collection; thus ₊₀₀₀₀₀ one third, ₊₀₀₀₀₀ one quarter, ₊₀₀₀₀₀ three fifths.

TIME.

The true epoch of Burman time is the annihilation of Gaudama, the last Boodh or deity, which is placed five hundred and forty-four years before Christ; but the vulgar epoch is placed eleven hundred and eighty-two years later, or six hundred and thirty-eight years after Christ.

Time is measured by lunar months, consisting of twenty-nine and thirty days alternately. Twelve lunar months make a common year, and every
third year admits an intercalar month of thirty days. The names of the months are as follows:—

- April, (nearly,) October,
- May, November,
- June, December,
- July, January,
- August, February,
- September, March.

 consists of twenty-nine days, of thirty, and so on. In leap-year, the month is repeated, under the name of second July.

A month is distinguished into two parts, the waxing, and the wane. The full moon, falls on the fifteenth of the waxing, after which a new count of days begins, and the change or disappearing of the moon, falls on the fourteenth or fifteenth of the wane.

The days of worship are the eighth of the waxing, the full, the eighth of the wane, and the change.

Time is also divided into weeks, or periods of seven days, which are, of course, independent of
the lunar arrangement, and follow the same order, that obtains in all other parts of the world, viz.

Sunday, Thursday, Monday, Friday,
Tuesday, Saturday, Wednesday.

The day and the night are each divided into four periods, which as they terminate, are designated by their appropriate beat of drum. The single beat, 9 o'clock, morning or evening; the double beat, 12 o'clock; the triple beat, 3 o'clock; and the quadruple beat, 6 o'clock.

A natural day is also divided into sixty equal parts, called  which are again subject to various subdivisions, seldom used but in astrological works.

WEIGHTS.

the seed of the abrus precatorius, marked ( ), as
the seed of the adenantherea pavonina, double the weight of the above, marked the same.
8 अण्डाण्ड, ओर 4 क्रूँ:क्रूँ: make one अ great, marked ('), as अ, अअ।
6 अण्डाण्ड, ओर 3 क्रूँ:क्रूँ: make one अ small, marked the same.
4 अ great, ओर 5 अ small make one अअ, marked ('), as अ, अअअ।
4 अअ make one अअ, marked ('), as अ, अअअ।
100 अअ make one अअ, marked ('), or (४), as ४, ४४४४।

N. B. The term अअ is substituted for अअ, in connection with any capital number above ten, as अअअअअ for अअअअअअ, twenty pikthahs. Ten pikthahs is written अअअअअअ, or अअअअअअ।

Also,
2 अ great make one अ: great, marked (॥), as अ:
8 अ: great make one अअ।
2 अ small make one अ: small, marked as above.
10 अ: small make one अअ।

MEASURES OF LENGTH.

अअ or अअअअ, a finger's breadth, marked ('), as अ, अअअ।
8 cm3 make one qd, marked (°), as 3.
12 cm3 one cm3, marked (°), as 3.
2 cm3 one cm3, marked (°), as 3.
4 cm3 one cm3.
7 cm3 one cm3, marked (°), as 3.
1000 cm3 one cm3.
6400 cm3 one cm3.

Also,
20 cm3 make one cm3.
20 cm3 one cm3.
4 cm3 one cm3.
4 cm3 one cm3.

N.B. According to the royal cubit, which measures 19 1-2 English inches, a yoozana is 13 1-2 English miles.

**Measures of Capacity.**

*cm³*, or *cm³*: a small measure, marked (°), as 3, cm³.
4 cm³ make one cm³, marked (°), as 3.
2 cm³ one cm³.
2 cm³ one cm³, marked (°), as 3.
2 cm³ one cm³.
2 cm³, or 16 cm³ one cm³, marked (°), as 3.
POSTSCRIPT.

Notwithstanding the notice in the preface, the work has been so long in passing through the press, that a great part has been re-written. The following corrigenda and addenda also have occurred:—

Page 8, line 10, for 乱象伍, read 乱象伍.
10, 3, for 乱象, —乱象.
10 6, ditto.
15, 4, for 乱象乱象, —乱象乱象.
16, 14, ditto.
23, 6, for 乱象伍, —乱象伍.
23, between 乱象伍 and 乱象, insert the following items:—
乱象, stead; 乱象伍, instead of self.
乱象, likeness; 乱象伍, in like manner.
乱象, about so much, (obsolete); 古
乱象伍, to be about as large as a man.
about so much; a year.

Page 24, line 19, for read .

Page 42, line 2, for read .

Page 47, instead of the present definition of read thus:

(from to be still, quiet,) to be quiet, 
unmoved, though the occasion calls for exertion, 
as to remain unmoved.
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